

# The Brethren Evangelist,

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Address all communications for this office to Ashland, Ohio, and for the sake of convenience, make all drafts, express orders, etc., payable to S. J. Harrison.

## IMPORTANT NOTICE.

It is the purpose of the Brethren Publishing Co. to send statements to delinquents quarterly; but in trying to save our dear Homer's life we were obliged to neglect this, at the proper time.

We now urge all who are in arrears to pay up if possible at once, and save us the expense of sending you a statement. It costs an average of about \$30 to notify all who are in arrears. In these hard times this is no small sum, and every cent of it should be saved. We can save this sum if you remit the amount at once.

Should you be unable to pay now just drop us a card telling us when you will remit and thus save us the trouble and expense of sending a statement to you. This request applies to all who owe the office regardless of any past correspondence or understanding.

## MORE ABOUT DIVINE HEALING.

Monotony is one of the things against which Nature invariably revolts. As preacher and editor we have always tried to give it a wide margin. How well we have succeeded those whom we have served are the proper ones to judge.

We have thought to give "Divine Healing" a rest editorially; but there are so many inquiries, and so many requests for personal letters that we yield to the pressure and take up the subject again.

Since the death of Homer the faith of many, who thought they were believers, is disturbed; and they are very anxious to know how we feel about it.

To cut it short and make it clear, let us say that Homer's condition during the time we gave him up to the Lord for healing is a far more powerful testimony that God does exert his power to heal the sick than if He had cured the child perfectly within a week; for then we might have thought that the tumor had been removed by natural and ordinary causes, and that God had nothing directly to do with its elimination. For the child to have peace and rest day and night,

and healthy appetite with digestion, urination and evacuation perfectly natural, while his abdomen was filled with a tumor crowding all the vital organs, and a gas generated which distended the abdomen apparently as tight as the skin would hold is a condition for which we have found no explanation other than that God took away the pain.

To us it seems very absurd that any one would conclude because our dear child did not recover that *therefore* we should lose faith in "Divine Healing. If our faith depended upon Homer's restoration, then any one can see we never had the faith essential to healing; but if our faith rested upon the promises and declarations of the word of God then our faith will remain just as strong as those promises and declarations are.

But why, you ask, was not Homer healed? We think we know, but we may be mistaken. We are confident it was not any fault of God nor the Divine Healing Home presided over by Rev. and Mrs. Dowie.

Not to believe in Divine healing after witnessing so much of it as we did in Dr. Dowie's home and meetings would be to throw away all our perceptive and reasoning faculties. Thomas could not doubt the resurrection of Jesus after thrusting his hands into the nail prints and spear cut, and neither can we doubt that God still gives sight to the blind, hearing to the deaf, that he makes the lame to walk and raises up the sick after having seen it done in so many cases as it was our blessed privilege to witness personally.

## "A CALM REVIEW OF THE LIQUOR LAW."

PRELUDE TO REV. S. H. BASHOR'S SERMON AT PARSONS' MUSIC HALL SUNDAY EVENING LAST.

"The natural order of government is, for savage and undeveloped men, absolute monarchy. When they become partially intelligent and a favorable portion of them are able to think for themselves, an aristocracy. When the whole community are so far leavened as to have an intelligent conception of their wants and the means of their supply, a republic." In the last mode of republicanism the question was first, and chiefly, how to give the whole people a chance to make known their will in government. The method decided upon by which the public will should be expressed, by which laws, policies and magistracies, should be determined, was the ballot. It was decided that when differences existed between citizens as to the measures and methods affecting general interests of the state the issue should be carried for settlement to the polls. And, that the majority wish as expressed by the ballot, going through certain courses should "organize itself into administration with all the power of sovereignty and all the dignity of the state." The ballot therefore with us, is the unit of government. It is the initial part,

the point at which the will of the people begins to take effect. Public will, thus expressed has, when framed into statute, not merely declamatory force, but the power to execute itself. Any question therefore, of public policy, however vital, when clearly set before the people, carried by common consent to the polls and concentrated by the ballot into executive form destroys individual prerogative in the premises and enjoins common consent. In a republic the majority must rule, or the people must suffer. If laws are unjust, impose oppressive burdens or even infringe upon individual rights, loyalty to the general principles of organized society demands submission until such time as will allow of repeal or modification by constitutional methods. No other position can, it seems to me, be taken without menace to the central idea of government itself. The one danger grave and threatening, above all others in both state and nation, is the growing tendency to render nugatory civil enactments by treasonable and seditious processes—by forms of heated agitation and negation that create unpatriotic, and law-menacing disposition in the mind of the minority. If our republic is to abide, if our public institutions are to be perpetuated, and if the problem of free self government is to remain a settled fact forever this heart disease of individual and community rebellion against constitutional law must receive a speedy decisive blow. Recently the legislature of Iowa framed and passed a law embodying in its effects vital moral and material elements—elements inviting grave consideration on the part of all students of ethics and economics, clothed with the sovereign rights of citizenship. The governor signed and stamped it with the seal of the state. It was not conceived, framed, and passed, in the dark, nor was it the selfish and unwarranted act of the law framing power. Constitutional prohibition of the liquor traffic has been the settled policy of the republican party for over eight years. The question has been agitated during every ensuing campaign from the start. Months before the last election the party met in open convention and after full and fair discussion decided to change front on the issue. To that end a plank clearly promising a modification of the law was inserted in the platform. With the new policy and the new plank the convention adjourned and appealed to the people for vindication at the polls. Three other parties went before the people with as many platforms proposing as many solutions of the vexed problem. The democrats demand local option and license. The populists, governmental control with the element of profit eliminated from the traffic, and the prohibitionists for continued adherence to the law as it then was. All were fully discussed by and before the people during the campaign. Each voter was urged to decide for himself and cast his ballot as conscience dictated. He did, and at the polls, the republican platform was overwhelmingly indorsed. The legislature did what the convention agreed upon, the platform outlined, and the voters at the polls commanded it to do. Now, as a citizen of the state, as one who did not indorse the platform, believe in